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John E. Zercher

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# Evangelical VISITOR

July 1, 1968



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General Conference — Niagara Christian College: July 3-7



# EDITORIAL

## Perspective

**T**HIS IS BEING written prior to the General Conference with full knowledge that Conference will either be in session or over when it is read.

General Conference has by tradition been a high occasion in the church year. It has been a time of fellowship. Indeed the name of the denomination finds a special meaning in the context of a General Conference.

In our polity we look to the General Conference for leadership. We are guided by its decisions as they affect doctrine and practice. The General Boards are responsible to this body for past performance and future policy.

General Conference is a unifying force in our denomination. A denomination as widely scattered as the Brethren in Christ, with certain areas quite separated from the larger community, will develop diversity in patterns and emphases. Without a General Conference this could be divisive; with it this diversity can be enriching.

It is at the General Conference where issues, which confront the church, are faced and examined. Hopefully we look to each Conference for the gifts of wisdom and prophecy which give clearer perspective and deeper insight concerning the situation and how the Gospel bears upon it.

No doubt past editors looked at their times and saw crisis writ deep in them. Each age has its disturbing characteristics. It would be difficult, however, to imagine any time within recent centuries that was more revolutionary than the present. It is to be expected that this General Conference will recognize the revolutionary character of our times and will map its course accordingly—not in panic but in faith and courage.

It may well be, however, that we expect too much of the General Conference. We ought to recognize that General Conference reflects the vision or the lack of vision of the pastors and lay delegates. It reflects the honesty as well as the prejudices of our denomination's membership. Although there is great value in and indeed no substitute for the counsel of the brethren, a General Conference has no easy answers to hard problems.

We do well to recognize that the high purposes and imaginative decisions of the General Conference must in the final analysis be worked out in the local setting. And this is the concern of this editorial. It is in the local situation where the church will rise or fall. Here is its glory or shame. Here men will be won or driven away. Here Christ will be proclaimed or denied.

We need to recover at the congregational level the meaning of discipleship. Discipleship must go beyond morality and ethics. It needs to have more than a negative connotation. It was not enough for the "Rich Young Ruler" to keep the commandments or even "sell all that he had." He needed to follow Christ. Pastors and people need to read the New Testament together and discover

what radical obedience means in our day.

We need to experience genuine fellowship in the local congregation—the community of the committed. It is not without significance that on two occasions Jesus stated that it was this fellowship which would convince the world. In John 13:35, it was "love one to another" and in John 17:21 and 23, it was "oneness." Fellowship at the General Conference is enjoyable. Unity at the denominational level may be economically judicious. But at the congregational level it is absolutely essential. It matters not how beautiful the sanctuary; how well organized the program, or how fervent the preaching, it will be the fellowship that ultimately bears witness to the reality of the Gospel.

We need to experience a visitation of the Spirit. We are encouraged by each individual experience of empowerment and filling. But we need to see this become the experience of congregations. As new needs arose in the early church there were new outpourings of the Holy Spirit. For our own day we need just such a visitation. One which will cause congregations to experience an exuberance and a oneness and an obedience that will bear witness to the reality of the Gospel in an ever increasingly sceptical world. Z

## From the Editor:

We do not call this issue the "General Conference" issue although in a sense it is. This title is reserved for the July 29 issue when the business and worship and fellowship of the Conference has come to a close and we reflect upon it.

There are features in this issue which will not be "news" to those who attend the Conference. They will have heard the Conference Sermon preached. They will have met the representatives from the Church in India—or have learned that they could not be present. But those who could not attend will not be far behind their friends who could.

We thought that for an issue with such strong denominational overtones as this one it would be appropriate to include the feature on the Messiah Children's Home. The general breakdown of the home has left the children "holding the bag." As a denomination we have not really given the honor and priority to this ministry with children which it deserves. These remarks and the feature on the Messiah Children's Home is an inadequate yet sincere effort to pay tribute to those who have ministered and who now are ministering "to these little ones."

A ministry to need at the opposite end of the human spectrum is presented in the dedication of the Life Line Mission.

The four page insert in this issue will become a quarterly feature replacing LOOK. These will now become the Quarterly Directory of mission personnel. It is anticipated that this four-page insert can be removed and kept for reference purposes until the next insert is provided. Marks will be found on the margin of the back page of the insert to show where they can be punched for filing in a ring binder. Z

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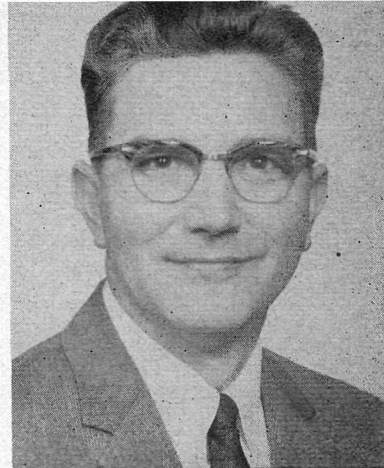
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## THE CONFERENCE SERMON

# The Church Gathered and Scattered

LeRoy B. Walters



Brother Moderator, delegates to the Ninety-eighth General Conference and fellow-Christians:

In his recent book *The Incendiary Fellowship* Dr. Elton Trueblood relates the account of the Iona Community located on a tiny island off the coast of Scotland. This community of believers was under the leadership of a courageous and resourceful man named Columba.

Many centuries ago when the mainland of Scotland was an undeveloped and unevangelized country, after observing the strategy of the Early Church, Columba saw his work divided between gathering and scattering. He therefore gathered his workers together on the isolated island of Iona, apart from the "World," until they were nurtured and built up in the faith. When their communion with God and fellowship with one another was a reality, they were scattered over the mainland of Scotland. There they taught the people to read, to believe in Jesus Christ, to appreciate the Word of God, to work in iron and to be good homemakers. When the evangelists became weary, they would retire to Iona where they recuperated, refueled, and prepared to repeat the process.

This zealous church experienced a rhythm between nurture and evangelism that first gathered them together for fellowship and nurture and then scattered them for the evangelization of their world.

As I faced the staggering responsibility of preparing this conference sermon, I became intensely interested in what my predecessors had to say. What were the issues that confronted the church over a score of years? How much concern has the church had for a pagan society fast becoming secularized? What effect has liberalism had on the theological stance of the brotherhood? A host of other questions rose to the surface of my thinking.

A review of the Conference Sermons from 1949 to this, the Twentieth Conference since that year, has revealed a number of very interesting insights. It is rather significant that at the time of preparation of this message the speakers for every conference sermon since 1949 are alive and active in the program of the Church. The late Bishop J. T. Ginder, who preached the Conference Sermon of 1948, is no longer with us. I have had the distinct privilege of hearing all of these sermons in person and of feeling the emotion and heartbeat of the brethren as they unburdened their souls. Tonight I am experiencing an accelerated heartbeat from a different stimulus.

The General Conference of 1950, at the mid-point of the century, faced some very momentous issues. I pay tribute tonight to our Conference Moderator, Bishop John Hostetter, who in the Conference Sermon of 1950 asked some very soul-searching questions. In the humble judgment of the speaker, that sermon was used of God to help us face up to reality. As young men who wanted to find

our field of service we received new hope and courage from so frank an appraisal of the church. I believe that decisions were made and a direction determined at that time that "seemed good to the Holy Ghost and to us."

In reviewing the remarks of these church leaders over the past decades, one is impressed with three basic ideas. (1) We are a church that draws heavily upon the accumulated experiences of the past. More simply stated, tradition has a decisive influence upon us. (2) We are a church that is highly sensitive to our contemporary role in the body of Christ. Time and again, the very focus of the conference sermon was directed toward a real concern that the message, methods, and mission of the Church might be relevant to her day. (3) We are a Church with a message of hope for the future. The basis of this hope most frequently was the pre-millennial return of Christ for His Bride, the Church. So fervent was the zeal for this eschatology, that one is tempted to feel that it was often regarded an escape for the people of God from the dilemma in which they found themselves.

In a very real sense, my brethren and sisters, the whole format of General Conference is built around this cycle of tenses. We come together from various parts of the world to bring reports of what the Holy Spirit has been doing in our respective areas. That is past tense. We meet in business, inspirational and promotional sessions to consider the problems of building the church through nurture and fellowship and effectively communicating the Gospel to our world. That is the present tense. We expect to project our plans and determine the strategy of the Holy Spirit for the uncertain days ahead of us. That is future tense.

### THE "NOW" GENERATION

We are living in what is popularly called the "now" generation. It is a generation that has a small percentage of young people who are vocal, demonstrative, and rebellious against "the establishment." We should be quick to admit that in many respects we have brought them into a sorry world of war, hatred, race prejudice, economic distress, insecurity and false piety. Because our actions have often belied our lofty phraseology, a large segment of our young people has fallen prey to the "NOW" philosophy.

There are at least two major errors in this philosophy. In the first place, any attempt to completely detach oneself from the heritage and traditions of the past is both foolish and futile.

In the second place, the "NOW" generation does not believe there will be a future. There is a cloud of pessimism hanging low overhead. They doubt if there will be a tomorrow. Theirs is a philosophy of "Eat, drink, and be merry for tomorrow we die." Any philosophy of life that disregards the accumulated knowledge of past generations and denies the certainty and inevitability of the future cannot help but be warped and twisted. The new morality,

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relativism, and situational ethics are some of the by-products of such folly.

Let us think briefly of the Brethren in Christ Church with regards to her past, her present, and her future.

#### HER PAST

Someone has well said, "Much of the beauty we enjoy today is the result of something somebody planted generations ago."

We are not here to defend as faultless all that the church fathers of our beloved brotherhood ever said or did. Were they here to speak for themselves, they would be too wise and humble to make that mistake. We must always seek, however, to interpret the deeds and words of past generations in the light of their contemporary situation. In most instances, they acted prayerfully and unselfishly with godly sincerity.

In addition to the great body of fundamental Bible truth commonly embraced by most evangelicals, there is a host of emphases that have been a part of our legacy.

The Christian home with headship of the father, the wife as mother and homemaker, the proper discipline of the children, monogamous marriage, and family togetherness are part of our heritage.

We have received from our fathers a clear-ringing message of peace and holiness. There have been those in recent years that have intimated that the doctrine of peace and non-resistance and the doctrine of the deeper life of holiness are poor bed-fellows. The writer of the Book of Hebrews, inspired by the Holy Spirit, saw a consistent combination of the two when he wrote, "Follow peace with all men and holiness without which no man shall see the Lord."

For the past half-century, the Church has had a burning zeal for missions and evangelism. A missionary statesman has recently declared that only five per cent of the total Protestant budget is used for overseas missions. I am sure that the percentage has been much higher than that in the Brethren in Christ outreach. We have been taught to take seriously Christ's ministry of reconciliation committed unto us. Numbers reveal that we have met with more success abroad than we have experienced at the "home base."

Industry and honest labor have been part of the warp and woof of our past. A growing concern for the total stewardship of life and possessions has been evident amongst us.

These are only a few of the many ingredients that have made our church a distinct denomination.

#### HER PRESENT

What shall be said of the present status of the Church? Certainly we are a minority. But being a minority group does not lessen our proportionate responsibility to our troubled world. In a recent religious periodical, Dr. Paul Rees wrote an article on "The Mighty Minority."

While it is true that our size places upon us certain limitations, I believe there is a compensatory unity of belief and purpose.

We believe in the dignity of the individual and the infinite value of a soul in the sight of God. We do not love people because of who they are or what they do. We love them because of what they may become in Christ Jesus.

We believe that apart from the redemption through the atoning sacrifice of Jesus Christ, man is utterly sinful, eternally lost and helpless to save himself. Education will instruct and train a man. Culture will refine him. The law will regulate and restrain him. But only a personal experience of the New Birth will transform him.

We believe that Christ is building His church, and every redeemed soul is a part of that church. Although fierce foes will assail, the gates of hell will not prevail against her.

We believe the Holy Spirit is at work in the world through the church. Jesus said the ministry of the Holy Spirit would embrace the past, the present and the future. In St. John 14, "He will bring all things to our remembrance." This He did by inspiring the writing of the Gospels and the Acts. Also in St. John 14, "He will teach us all things and show the things of Christ to us." This He did in the Epistles. In St. John 16, "He will show us things to come." This He did in the Revelation. And He is still doing it today in the church. The Christian ought to be the best informed person in the world!

We believe that the ministry of the church is to all age groups and through all age groups. The mission of the church is to win lost men everywhere and to nurture the believer until he reaches the maturity of a Spirit-filled "vessel unto honor" in the body of Christ, bearing fruit unto eternal life.

In a recent issue of a certain church periodical two pastors wrote opposing views of the place of the Church in the world. The first pastor, who was apparently a conservative, wrote on the subject, "Let the Church be the Church." While he used common clichés, he did, however, come through with the thesis that God is more interested in our "being" than our "doing." He declared that the basic problem of mankind is sin and that the only remedy is found in the blood of Christ.

His brother pastor wrote a rebuttal entitled, "The Church Must Penetrate the Total Community." In his article, he contended that the Church must go the way Jesus went, in His identification with the oppressed, underprivileged, dejected and hopeless.

I believe that the Brethren in Christ Church is broad enough and dynamic enough to do both.

#### HER FUTURE

One of the major issues facing the Church today that will determine the kind of Church we will be tomorrow is our theological stance. If we are to continue to classify ourselves as "one of the Historic Peace Churches," the Lord will need to raise up young men with deep convictions and commitment to the peace position, who will give themselves to the proclamation of the Gospel of Peace.

If we are to continue to regard ourselves as a Church that believes, experiences and teaches scriptural holiness, our theology will need careful examination and clear presentation so that a greater degree of uniformity of belief will be realized. In this respect, it goes without saying that the selection of a seminary that holds similar doctrinal views is long overdue. The establishment of a Brethren in Christ Foundation at a carefully selected seminary should be given serious consideration.

With the "ecumenical fever" running high in Protestant circles, the church cannot close its mind to the true ecumenicity that exists among the true believers. The questions of affiliation, federation and merger are sure to come into sharper focus in the days ahead. We will need to decide if the doctrinal differences that divide us are of sufficient importance to keep us apart.

If the church is to grow and expand her ministry into other needy areas of the world (and we should concern ourselves especially with unchurched areas) we will need to find ways of attracting more young men to the pastoral ministry. I can think of no calling that is more challenging, more demanding, and more rewarding than pastoral serv-

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## “In the Name of Christ”

The Messiah Children's Home was founded in 1900 in Harrisburg, Pennsylvania. It was subsequently relocated on a 26 acre plot at Grantham, Pennsylvania, and in 1925 was moved to its present location near Mt. Joy, Lancaster County, Pennsylvania. It may be of interest to know that the original Orphanage in Harrisburg was completed and ready for occupancy at a cost of \$3,976.24.

### Services Provided by the Home

*Glenn H. Hoffman, M.D.*

Children have many needs. The services provided by the home are geared to meet these needs. It is recognized that the individual family unit is the most ideal situation for a child—preferably the child's OWN family. With this in mind, the Messiah Children's Home employs a social worker who keeps case histories on each child and maintains contacts with living parents to work out means of returning the children to their own homes. There are many instances where this is not possible and in these cases the social worker functions as an intermediary in finding well-matched foster homes. She knows the children individually and seeks to normalize their lives as much as possible.

While in the home the children have the advantage of a well-rounded program which we believe adequately meets their physical, emotional, and spiritual needs. The keystone of the program is a staff of workers who serve out of a sense of dedication and commitment. They love these children and take a personal interest in them as individuals.

The physical needs are met with an adequate nutritious diet, clothing laundered and neatly mended, and recreational facilities which include: a spacious yard with playground equipment and a basement containing indoor recreational facilities (including a punching bag with which growing boys may leave off steam with a minimum of casualties).

Educational needs of the group are met by the local school system which has been most cooperative in matters pertaining to school work.



A family picture of the children at the home.

Spiritually, the children have daily contact with vital Christians. They attend Sunday school and worship services regularly. There is a unique tie-in with the local church in that the pastor serves as the Home administrator and in this capacity is acquainted with each child and his peculiar needs.

(Continued on page sixteen)



# YOUTH—

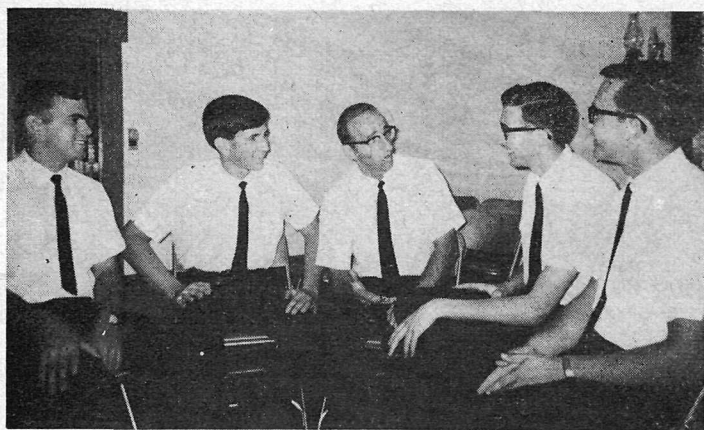
## *In Action*

### Youth Choose the Ministry

The Ambassador Male Quartet from Messiah College were guest singers at the service of ordination to the Christian ministry for Rev. Hubert L. Stern, pastor of the Spring Hope Brethren in Christ Church in Pennsylvania on Sunday, June 9th.

After the service Pastor Stern conversed with the quartet and discovered that three of them are studying for the ministry. As you can note by the picture (below) Rev. Stern's response was enthusiastic!

The three ministerial students, all of them in the top half of their classes are: Eldon Sheffer, a Junior from Stayner, Ontario; Dale Engle, a sophomore from Hershey, Pennsylvania; and Jim Hain, a sophomore from Elizabethtown, Pennsylvania. The other member of the quartet, Karl Hess of Hershey, Pennsylvania, is a sophomore in a pre-med course.



Pastor Hubert Stern, center, visits with Ambassador Male Quartet left to right: Eldon Sheffer, Karl Hess, Dale Engle, and Jim Hain.

In a day when not enough men are entering the ministry, it is most heartening to talk with these college students in preparation for the pastoral ministry.

### The "Seven Sings" on Summer Tour

The Ambassador Quartet (see above) will be joined by a ladies trio for a summer tour of the church. Known as *The Seven Sings* they will leave for their church wide tour following General Conference. They will be in attendance at most of the Regional Conference youth camps.

The ladies trio is composed of Elma Dourte from Manheim, Pennsylvania, who sings first soprano; Pat Frey from Abilene, Kansas, who sings second soprano and Wanda Lehman from Dearborn Heights, Michigan, the alto of the group.



*The Seven Sings:* left to right—Jim Hain, Elma Dourte, Dale Engle, Wanda Lehman, Karl Hess, Pat Frey and Eldon Sheffer.

## *In Reaction*

### Heard at a Recent Rally

—If the message of Christianity can't get to teenagers in today's world, we have to find something that will turn us on spiritually.

—Perhaps the older generation has the idea that the younger generation is beyond help, or do not want help. In an honest heart-to-heart talk with teenagers one would find that they may not be wiser than the older generation, but they are certainly more honest!

—It seems a common fact today that the teenagers of this generation seem to reject religion; they would rather have a private one-to-one relationship with God than have the well meaning interference from others in our society.

—The young people today are probably saying more to each other than did individuals of the older generation. Though it's true that a good percentage of the young people do not go to church, deep down they still believe there is a God. What are the reasons for not going to church? Most reasons have been heard many times: "they feel they are too old for church, they don't want to be different from the rest of the crowd, or perhaps they don't believe in being religious and oversentimental, or the sermons are long and boring—nothing is preached that is of interest to young people."

—The idea of many teenagers is that the church and the Bible seem to be irrelevant to life. In many cases the Church has little more meaning than that of being a status symbol. However, the teenager has his own ideas of doing good—mainly by joining groups such as the Red Cross, the Peace Corps and so on.

—Many teachers have expressed the idea that teenagers have a yearning for people to accept them, to love and understand them. Soul research goes on within them, searching for a real purpose in their life.

—It seems like most religious people just do not seem to care about the fact that we are in need. Oh, yes, they sit all meek and pious in their churches, and yet deep down they have nothing to share with us. Is Christ a myth or a madman's dream? Can Christ really cure me from my sins?

—Church people of today are painting a picture with a 17th-century image. Young people need to be presented  
(Continued on page seven)



# SUNDAY SCHOOL

## Discipline Guidelines for Teachers

David T. De Hass

It isn't uncommon for a Sunday school superintendent to be drawn aside by an anxious teacher who wonders "what in the world to do" with a pupil who repeatedly disrupts the class.

What's the superintendent to tell this teacher?

There is no pat answer, but here are five tested guidelines which can help.

### Understand the pupil

The disruptive pupil may be Bill. In the teacher's words, he's turning Sunday morning into a turmoil by regularly doing something—most anything—to get the other children laughing.

Bill's disruption is a fact, not a question. The question is *why* he does it. The answer to that question may not *solve* the teacher's problem, but it can serve as a step in *resolving* it—in helping her accept, understand, and better minister to Bill.

The teacher must first accept as a fact that there's always a reason for persons acting as they do: a problem person is a person with problems. Has the teacher looked into Bill's family background? Does she know whether he's a part of a broken home, or on the other hand, does he belong to a family that's very much involved in many *things*—but not in Bill?

People frequently behave in a way that we would not choose because of what goes on in their family. Irregular behavior also results from health problems, from pressures of various kinds, and even from spiritual conflicts—all of which can be a part of the so-called "care free" life of boys and girls.

### Accept the pupil

The theology of acceptance has these three dimensions.

- \* God accepts us on the basis of what Christ has done for us.
- \* In order for God to have an opportunity to accept us —by our coming to Him so He can—we must accept ourselves for what we are. Putting aside all facades, we come to God confessing ourselves to be sinners, trusting Him for forgiveness and strength for living a new and different life.
- \* The true Christian then accepts others—in love.

The superintendent should tactfully seek to help the teacher explore what her actual feelings are for the disruptive pupil. Has she really taken Bill into her heart? Or does she merely tolerate him? Or is the spirit of rejection a part of the situation so that if she's perfectly honest with herself she admits that each week she hopes Bill won't come back any more? (If the latter is true, Bill probably senses it.)

### Be firm with the pupil

Insecure persons whose lives are not fastened to any sure base flit here and there searching for something, particularly attention. That search can welcome even the attention of "strict discipline." It may be that Bill's teacher



needs to exercise more authority so that Bill has a right to feel: "Somebody cares enough about me to tell me what to do."

### Use the energies of the pupil

The teacher should be directed to find Bill's interests, and then as Bill's friend use those interests to the best advantage of all concerned—Bill's mainly! If he loves the outdoors, couldn't the class take regular outings with Bill as guide? If baseball scores matter much to him, make him the class scorekeeper-recorder of records and grades.

### Pray for the pupil

This is not the last resort but the first responsibility. The superintendent not only reminds the teacher of this but he covenants to pray also.

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## Heard at Rally

(Continued from page six)

with the real true Gospel, and not the Church. Many young people feel that the Church is meaningless because there is no "young" at the administration level. Young people must be admitted to the administrative levels. The church in a sense is like a government. Older people use tradition as their keyword, and resent ideas from the younger generation. The attitude of those having been members of the church for 20 or 30 or even 40 years, with little or no changes, is why changes should come now from the voices of the inexperienced.

—Young people think that the Christian Church is made up of ineffective and not dynamic people; it's rather morbid and too cut and dried. Still others feel that Christianity is 'hypocrisy'—what Christians do and say are two different things. Many questions and problems of teenagers when discussed with adults are simply answered by "Just trust the Lord and things will work out." Church attendance can become a matter of tradition, habit, and even hypocrisy.



# MISSIONS

## Meet Your Indian Representatives



Hem K. and Esther Paul with children (left to right) Sarita, Parkaj, Helen (in back), Mridula, Dipak.

REV. HEM K. PAUL

Born at Supaul, Dec. 20, 1929.

He was granted the Bachelor of Divinity degree from Yeotmal Seminary in 1959. Pursuing his education while teaching school, he received the Master of Arts degree in 1968 with a major in English. He shared his service with the church, serving at the age of 25 under Rev. William Hoke as secretary in Saharsa.

Upon completion of seminary, he served as pastor of Barjora Church; 1960-1965, as Barjora Mission Hostel Superintendent; and for several years has been the Headmaster of the Barjora Mission School. He was ordained in 1961.

He was married at 25 to Esther Paul, originally a Mission orphan girl. She has been teaching at Barjora since 1960. There are three daughters and two sons, ages 12 to 5, all studying in the Barjora School.



Surendra N. and Mary Rai with children Rakesh, Kanchan, Bankesh, and Mukesh.

REV. SURENDRA N. RAI

Born at Saharsa, August 24, 1928.

He attended the OMS Seminary in Allahabad between 1946 and 1949, then served as an evangelist at Monghyr until 1951. From 1952-54 he served as one of the teachers in the Missionary Language School at Allahabad and Landour. Called to the pastorate of the Saharsa Church in 1954, when the Literature Center at Saharsa was established in 1961, he became the key national in directing that work.

He married Mary Rai in 1957. From then on, Mary Rai has been a teacher and Miss Esther Book's assistant in the Saharsa Christian Day School. There are three sons and one daughter, ages 8 to 1½. The older two attend Saharsa Christian Day School.

## For Community of Experience—

### A Retreat

Anna Jean Mann

*"Spontaneous expansion begins with the individual effort of the individual Christian to assist his fellow, when common experiences, common difficulties, common toil have first brought the two together. It is this equality and community of experience which makes the one deliver his message in terms which the other can understand."*

Roland Allen

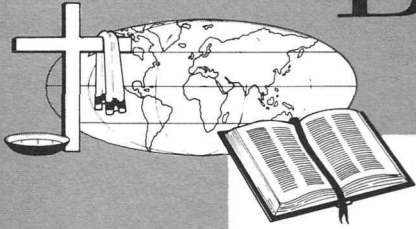
MADHIPURA CHRISTIAN HOSPITAL STAFF and Christian Community enjoyed a-day-and-a-half special retreat with Rev. Paul Kniss, from the Mennonite Mission in South Bihar, as guest speaker. Born in India, he knows idiomatic Hindi  
(Continued to page thirteen)



Retreat speaker Paul Kniss discusses a point with Mr. and Mrs. Emanuel Rai, pharmacists at Madhipura Christian Hospital.



# Brethren in Christ



## MISSIONS

The Biblical mandate to the Christian is to confront people of the local community and beyond—with the full import of the Gospel of Christ and to lead those who choose Christ to full stature of worship and service in Him. Missions is the church's organized effort involving many people in taking the message of Christ beyond the local congregation, thereby establishing in the homeland and abroad new congregations and groups of people who accept the Biblical premise that Christ alone is the Way, the Truth, and the Life. In our day such a mission ministry includes a variety of approaches with Evangelism and Church building highlighting every facet of the mission work. Our aim is to have the ministry of every member of the staff be they preacher, teacher, doctor, nurse, or administrator, etc., work toward these goals.

### Preachers

The preacher in Brethren in Christ Missions faces the challenge of preaching the Gospel through the Sermon. Whether in his own or in a strange culture the aim is a warm, instructive, message that makes the Gospel relevant to the needs and problems of all his listeners. Often he is a man with other duties besides preaching—duties which can help him gain an understanding of his people and enhance his ministry. Most of our men missionaries are at times called upon to preach.

### Teachers

He ministers in the academic classroom, in Bible classes and cell group study, in counselling sessions, and other school and church functions. In short, his is one of the most strategic in the molding of life and character. In this day of an increasing sense of political and national independence he can frequently work in situations and under circumstances where other doors of Christian ministry are closed.

### Medical Personnel

With no limit to the possibilities of ministering to people with physical, mental and spiritual ills, the medical doctor has an ever widening horizon of opportunity. There are eight such posts to be filled in Brethren in Christ Missions and more could be opened. Consolation, comfort, and healing accompany the ministry of the

R.N. and P. Nurse as they walk among the patients and those less ill, but still needing attention. Opportunities to aid in the healing of body and soul are almost unlimited. To fill all present openings we need 6 additional nurses.

### Literature

This ministry has expanded beyond anticipation—during the last decade. The size and activity of the bookstores and literature centers in Zambia, Rhodesia, Japan, and India—some reports of amazing magnitude—bear testimony to the strategic value of this mission opportunity in our day. Appropriate, well prepared literature penetrates wherever literacy has been its forerunner.

### Radio

Radio has become an important arm of our mission ministry. In Japan we join in presentation and follow-up of an effective Gospel witness by national Christians. In India we lend staff to the Far East Broadcasting Company (FEBC). In Zambia tapes are now prepared in the studio facilities on the Choma Secondary Campus made possible by the Men's Fellowship Project. The government has urged the preparation of quality programs for releases on the air at no cost to the mission. In Nicaragua we have been invited to participate in a radio witness.

### Voluntary Service Ministries

The short term worker has greatly aided the work of Brethren in Christ Missions; contributing to all types of service. Sometimes his witness has been most forceful as he works with the laboring class. Mostly young, but including also middle-aged or older, these people have by their ministry and unselfish service born witness to the love of God in Christ and have experienced the satisfaction of giving "a cup of cold water" in the name of Christ. Like the missionaries, most of them testify, "I'd do it again!"

### Administrators

Some people spend much time in the detail business of supervising and planning the work. They counsel, consult, make decisions and help to form policies, along with preaching and other religious ministries. They are keys to efficiency and effectiveness in the missions program.

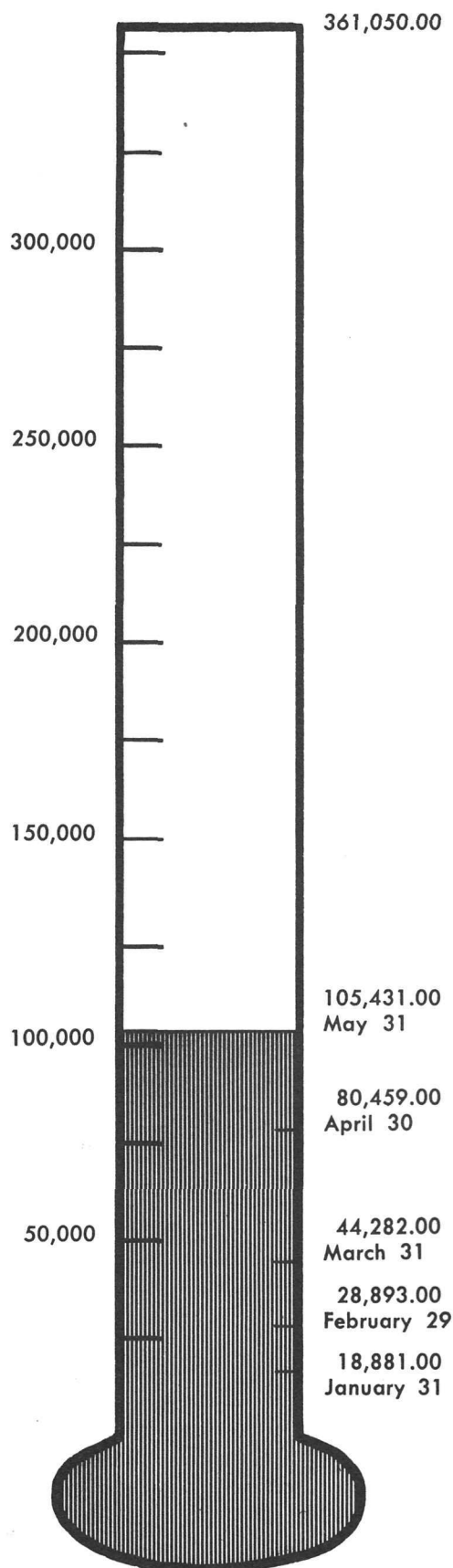
### The Issue—for all of us

"Lord, is this what thou wilt have me do?"

July 1  
Third Quarter,  
1968



# 1968 Budget Thermometer



## Facts and Figures

The Matopo Bookstore and the Choma Bookstore in Africa are both self-sustaining and in addition contribute to Christian work. The Bookstores in India and Japan are both subsidized by Mission Funds.

### Hospitals

Macha Mission Hospital—Zambia  
 Madhipura Christian Hospital—India  
 Mtshabezi Mission Hospital—Rhodesia  
 Navajo Mission Hospital—New Mexico  
 Phumula Mission Hospital—Rhodesia

All hospital and clinic operations are subsidized to a greater or less degree by medical fees and government grants.

In 1966, \$121,031.21 Government Grant Funds were used to subsidize Mission operation in Rhodesia and Zambia.

School income by fees, books, etc. in Rhodesia and Zambia in 1966 was \$71,582.11. Total cost of Mission Station operations in Rhodesia and Zambia in 1966 was \$247,855.37.

The school at Barjora in India is heavily subsidized by the Mission through SPIC. The school at Saharsa, India, operates on a private school basis and receives little subsidy.

The cost of living is going up in Mission areas around the world, therefore Mission costs increase in two ways: (1) by expansion, (2) by inflation.

## How Mission Funds Are Used

To Mission Points	\$147,304.00
To Extension Churches	54,230.00
Missionary costs: fares, furloughs, medical, retirement	53,230.00
Office, Board, and Admin. travel	44,446.00
To Christian Service Ministries	27,575.00
To Mission Churches	26,660.00
Furlough travel, Handbook materials, etc.	6,500.00
Held as Contingency	3,400.00

## Mission Giving

*As reflected in General Conference Minutes*

Yr.	Total Church Gifts	Gifts to Missions	Percentage of total
1955	882,433.00	*175,901.00	19%
1958	1,213,368.00	227,674.00	19%
1961	1,654,681.00	279,292.00	17%
1964	1,976,840.00	334,523.00	17%
1966	2,348,824.00	354,434.00	15%

\*Does not include Peace, Relief, and Service contributions.

### Brethren in Christ Missions

Box 149  
 Elizabethtown, Pa. 17022  
 Phone (717) 367-7045

### Brethren in Christ Missions

R. 1  
 Stevensville, Ontario, Canada  
 Phone (416) 382-2641



# Brethren in Christ Missions Directory

Third Quarter, 1968

## MISSIONARY PERSONNEL

### MISSIONS

#### Africa

Field Secretary: *P. O. Box 223, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Ira M. Stern

#### Rhodesia

Bishop's Residence and Office: *P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Bishop and Mrs. Alvin J. Book  
Edna M. Switzer

Education Secretary: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. J. Robert Lehman

Evangelism Team: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Glenn C. Frey

Financial Secretary: *Private Bag M 101, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P. O. Box 554, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Donald R. Zook  
Rev. and Mrs. Joseph H. Ginder  
Mrs. Mary H. (Brenaman) Brechbill

Matopo Mission: *Private Bag T 190, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Kenneth A. Bulgrien

Matopo Secondary School: *Private Bag T 191, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. J. Harold Stern  
Mr. and Mrs. Raymond B. Wingerd\*  
Miriam G. Frey  
Anna J. Graybill  
Erma G. Lehman  
Dorothy M. Martin  
Mildred E. Myers  
Lois Jean Sider  
Barbara J. Stansfield

Mtshabezi Mission: *Private Bag M 116, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Albert R. Harvey  
JoAnne Brubaker  
Nancy J. Kreider  
David L. Musser\*  
Wesley C. Frey\*

Mtshabezi Mission Hospital: *Private Bag M 101, Bulawayo, Rhodesia, Africa.*

Dr. and Mrs. J. Myron Stern  
Erma Jean Gish

Mtshabezi Outstations: *Private Bag M 116, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. George E. Bundy

Phumula Mission: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Jacob R. Shenk

Phumula Mission Hospital: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

Dr. and Mrs. Roger Sider\*  
Dr. R. Virginia Kauffman  
Donna L. Sollenberger

Wanezi Mission: *Private Bag S 180, Bulawayo, Rhodesia, Africa.*

Mr. and Mrs. Carl L. Knepper  
Miriam L. Heise  
Ellen R. Hoover  
Sharon L. Weisser

Wanezi Bible Institute: *Private Bag S 129, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Luke L. Keefer

Youngways Hostel (for Missionary Children):  
*40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Ira M. Stern  
Ruth Bert\*

#### Zambia

Bishop's Residence and Office: *P. O. Box 115, Choma, Zambia, Africa.*

Bishop and Mrs. H. Frank Kipe  
Velma R. Brillinger  
J. Ray Heisey\*  
David F. Kipe, Jr.\*  
Judson L. Mellinger\*  
Ted E. Mitten\*  
John W. Schock, Jr.\*  
Allen Stutzman\*  
Donald L. Wingert\*

Choma Bookroom: *P. O. Box 198, Choma, Zambia, Africa.*

Rev. and Mrs. George K. Kibler

Choma Secondary School, *P. O. Box 92, Choma, Zambia, Africa.*

Rev. and Mrs. Mervin A. Brubaker  
Mr. and Mrs. Curtis R. Nissly  
Dorothy J. Gish\*  
Anna L. Kettering

David Livingstone Teacher Training College:  
*Private Bag 1, Livingstone, Zambia, Africa.*

Rev. and Mrs. Glenn J. Schwartz  
Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Zambia, Africa.*

Rev. and Mrs. Roy H. Mann\*  
Rev. and Mrs. Lamar F. Fretz  
Edith E. Miller

Macha Mission Hospital: *Private Bag 11xc, Choma, Zambia, Africa.*

Dr. and Mrs. Robert K. Worman  
Dr. and Mrs. David E. Byer\* (Aug.)  
Dr. and Mrs. Jesse L. Heise\* (Aug.)  
Dr. and Mrs. Robert J. Musser\*  
Eva M. Byers\*  
Mary E. Heisey  
Eva Mae Peters  
Sharon M. Miller\*

Nahumba Mission: *P. O. Box 173, Choma, Zambia, Africa.*

Rev. and Mrs. David M. Brubaker

Sikalongo Mission: *Zambia Bible School, P. O. Box 131, Choma Zambia, Africa.*

Rev. and Mrs. A. Graybill Brubaker  
Shirley A. Heisey

#### India

General Superintendent's Residence, Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey R. Sider

Saharsa Mission: *Mission House, P.O. Saharsa, N. E. Railway, District Saharsa, Bihar, India.*

Erma Z. Hare  
Esther G. Book

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India*

Rev. and Mrs. James R. Cober

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

Dr. and Mrs. Lowell D. Mann  
Leora G. Yoder

*P.O. Purnea, District Purnea, Bihar, India.*

Rev. and Mrs. John R. Sider

FEBAI, 7, Commissariat Road, Bangalore 25, India

Rev. and Mrs. Allen S. Buckwalter

*12/A Underhill Lane, Delhi 6, India*  
Rev. and Mrs. Joseph B. Smith

#### Japan

General Superintendent's Residence: *228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan.*

Rev. and Mrs. Marlin E. Zook  
J. Andrew Stoner\*

*Nakamura, Yoshiki, Yamaguchi-shi, Yamaguchi-ken, Japan.*

Rev. and Mrs. Peter A. Willms

*1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan.*

Rev. and Mrs. Doyle C. Book

#### Nicaragua

*Apartado 1044, Managua, Nicaragua, C. A.*  
Rev. and Mrs. Howard Wolgemuth

### MISSIONARIES ON FURLOUGH

Lona S. Brubaker, Box 224, Route 1, Ashland, Ohio 44805

Rev. and Mrs. James R. Cober, Box 149, Elizabethtown, Pa. 17022 (until Aug. 14)

Rev. and Mrs. Carl V. Ginder, 8 Hellam Drive, Mechanicsburg, Pa. 17055

Rev. and Mrs. John W. Graybill, R. R. 1, Annville, Pa. 17003

Ruth E. Hock, 27 N. Queen St., Shippensburg, Pa. 17257

Rev. and Mrs. Fredric L. Holland, R. 1, Box 241, Clayton, Ohio 45315

Martha L. Lady, c/o C. A. Lady, Abilene, Kansas 67410

Gladys I. Lehman, c/o Rev. Simon Lehman, Jr., R. 1, Mechanicsburg, Pa. 17055

Erma R. Mann, c/o L. H. Mann, Box 263, R. R. 1, Clayton, Ohio 45315

Mr. and Mrs. Robert T. Mann, P. O. Box 72, Grantham, Pa. 17027

Eva Mae Melhorn, 3433 Lower Glades Road, York, Pa. 17402

Rev. and Mrs. J. Earl Musser, Box 45, Grantham, Pa. 17027

Evelyn R. Noel, 1827 Berryhill St., Harrisburg, Pa. 17109

#### United States

New Mexico (*Navajo Mission*)

Bloomfield, N. M. 87413

Mr. and Mrs. Samuel F. Minter

Dr. and Mrs. Donald L. Minter

Rev. Luke Keefer, Jr.\*

Mr. and Mrs. Bobby Craghead\*

Rosa Eyster

Martha Hess\*

Marilyn Heisey\*

Nelson Heisey\*

Oren L. Hofstetter\*

Anna Marie Hoover

Eunice Hoover\*

Mary Olive Lady

Mr. and Mrs. John P. Ludwig, Jr.

Verna Mae Ressler

Naomi Sentz\*

Mr. and Mrs. Donald R. Stutzman

Margaret Witter\*

Joyce Wolgemuth\*

Interpreter

John Peter Yazzie



**San Francisco (Life Line Chapel)**  
422 Guerrero St., San Francisco, Calif. 94110  
Rev. and Mrs. Cletus Naylor  
Norma Burkholder\*  
Emma Jean Heisey\*  
Frances Musser\*  
Nancy Krick\*  
Betty Lou Potteiger\*

**San Francisco (Life Line Mission)**  
917 Folsom St., San Francisco, Calif. 94103  
Rev. Harold Paulus  
Norman Mowery\*  
John L. Oberholser\*

### MISSION CHURCHES

#### Canada

**Paddockwood (North Star Mission)**  
Rev. and Mrs. D. Maurice Moore  
(Box 64) Meath Park, Sask., Canada

**Port Rowan (Walsingham)**  
Walsingham, Ont., Canada  
Rev. Leonard Chester (R. D. 1)

**Virginiatown**  
Virginiatown, Ont., Canada  
Rev. Eldon Byer (Box 362)

#### United States

**Allisonia (Farris Mines)**  
Allisonia, Va. 24310  
Rev. Arthur Brubaker

**Blairs Mills**  
Blairs Mills, Pennsylvania  
Rev. William Swartz  
(Mifflintown, Pa. R-2, Box 243, 17059)

**Blandburg**  
Blandburg, Pa. 16619  
Rev. William K. Berry (Box 55)

**Bloomingsburg (Camp Brookhaven)**  
Bloomingsburg, N. Y. 12721  
Mr. and Mrs. Jacob K. Stern\*

**Bronx (Fellowship Chapel)**  
246 E. Tremont Ave., Bronx, N.Y. 10457  
Rev. and Mrs. Paul D. Hill  
Jean Degler\*  
Mr. and Mrs. Frank G. Landis  
Esther Robinson  
Luther Schwartz\*  
Wayne Steffee\*

**Brooklyn**  
958 Bedford Ave., Brooklyn, N.Y. 11205  
Rev. and Mrs. Harold E. Bowers

**Callaway (Adney Gap)**  
Callaway, Va. 24067  
Robert Nichols, Deacon in Charge

**Callaway**  
Callaway, Va.  
Rev. Calvin B. Fulton  
(1531 Riverdale Road, S.E., Roanoke, Va. 24014)

**Cincinnati**  
2951 Sidney Ave., Cincinnati, Ohio 45225  
Rev. DeWitt W. Engle

**Columbia (Millerfields)**  
Columbia, Ky. 42728  
Rev. Edgar Giles (R-1)  
Knifley, Ky. 42753

**Dayton**  
831 Herman Ave., Dayton, Ohio  
Rev. Ohmer U. Herr  
(R. 1, Box 241, Clayton, Ohio 45315)

**Garlin (Bloomington)**  
Garlin, Ky.  
Rev. Avery Sollenberger, Jr.  
(R-3, Box 157, Columbia, Ky. 42728)

**Gladwin (Mt. Carmel)**  
Gladwin, Michigan 48624  
Rev. Gary G. Lyons (R-4)

**Hillman (Maple Grove)**  
Hillman, Michigan 49746  
Rev. L. Eugene Wingert (R-1)

**Hillsville (Bethel)**  
Hillsville, Va.  
Rev. Arthur Brubaker  
(Allisonia, Va. 24310)

**Hunlock Creek**  
Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

**Ickesburg (Saville)**  
Ickesburg, Pa.  
Rev. Milford Brubaker  
(R. 2, Newville, Pa. 17241)

**Knifley (Knifley Chapel)**  
Knifley, Ky. 42753  
Rev. Atlee Hershberger

**Little Marsh (Jemison Valley)**  
Little Marsh, Pa.  
Rev. Larry Strouse  
(R-3, Box 139, Westfield, Pa. 16950)

**Llewellyn**  
Llewellyn, Pa. 17944  
Rev. Larry Steffee (Box 117)

**Mt. Holly Springs**  
Mt. Holly Springs, Pa. 17065  
Rev. Edward Hackman

**Salem (Labish Community Church)**  
4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

**Sheboygan**  
1325 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb

**Three Springs (Center Grove Chapel)**  
Three Springs, Pa. 17264  
Rev. Marion Walker (R-1)

**Uniontown (Searights)**  
Uniontown, Pa. 15401  
Rev. George D. Kipe (R-4, Box 332)

### EXTENSION CHURCHES

#### Canada

**Delisle (Community Chapel)**  
Delisle, Sask., Can.  
Rev. Lorne Lichty (Box 212)

**Hamilton (Ridgemount)**  
Cor. of Jameston and Caledon Sts.,  
Hamilton, Ont., Can.  
Rev. J. Allan Heise (18 Amanda St.)

**Saskatoon (Massey Place)**  
Saskatoon, Sask., Can.  
Rev. Ronald Lofthouse (1 Malta St.)

#### United States

**Baltimore (Marlyn Avenue)**  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. W. Rupert Turman (925 Homberg Ave., 21221)

**Colorado Springs (Mountain View Chapel)**  
2507 E. Buena Ventura, Colorado Springs,  
Colo. 80909  
Rev. Keith Ulery (1425 McArthur)

**Dearborn**  
4411 Detroit St., Dearborn, Mich. 48125  
Rev. Walter S. Lehman (4016 Culver St.)

**Harrisburg (Bellevue Park)**  
2001 Chestnut St., Harrisburg, Pa.  
Rev. John K. Stoner  
(1803 Mullberry St. 17104)

**Harrisburg (Skyline View)**  
7733 Hillcrest Ave., Harrisburg, Pa.  
Rev. John Arthur Brubaker (7717 Hillcrest Ave., 17112)

**McMinnville (Rolling Acres Community Church)**  
McMinnville, Tenn. 37111  
Rev. Gerald Wingert (401 Pace St.)

**Ontario**  
9590 Baker Ave., Ontario, Calif. 91762  
Rev. Nelson W. Miller (1224 Baker Ave.)

**Orlando**  
Orlando, Fla. 32809  
Rev. Maurice Bender (741 Holden W.)

**Phoneton**  
Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

**Roanoke (Valley View)**  
5648 Oakland Blvd. and Verndale Dr.,  
N.W., Roanoke, Va. 24019  
Rev. Orvin White, Jr. (509 Elden Ave.,  
N.E., 24014)

**Smithville (Pomeroy Chapel)**  
Smithville, Tenn. 37166  
Rev. Ernest U. Dohner (R-3)

### CHRISTIAN SERVICE MINISTRIES

#### Serving Under M.C.C.

\* Personnel serving in Voluntary Service are listed under the unit to which they are assigned in other Departments of this Directory.

Michael Brown, Emusire Secondary School,  
P.O. Box 14, Maseno, Kenya

Mr. and Mrs. Noel Falk, Twillingate Island  
Schools, Box 358, Twillingate, Newf.

Mr. and Mrs. Joe Haines, Mennonite School  
for Boys, Beit Jala, Israel.

Kenneth Keefer, Vietnam Christian Service,  
c/o CORDS/REF, APO 96243, San Francisco,  
Calif.

David Lehman, Mennonite Service Unit,  
Boys Village, Smithville, Ohio 44677

Larry Lehman, MCC Headquarters, 21 S.  
12th St., Akron, Pa.

John Martin, P. O. Box 96, Summerford,  
New World Island, Notre Dame Bay, Newf.

Mr. and Mrs. Donavon E. Nissly, P. O. Box  
30553, Kenyatta College - Higher Secondary  
Division, Nairobi, Kenya

Mr. and Mrs. Norman Wingert, Box 168,  
Reedley, California

Mr. and Mrs. Jack Wolgemuth, Institut  
Medical Evangelique, Kimpese, Democratic  
Republic of Congo.

### BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Shirley Bitner, c/o Joe Bitner, Sherks-  
ton, Ontario. (YFC, Regions Beyond Missions)  
On furlough.

Mr. and Mrs. David Carlson, c/o Trans  
World Radio, Box 141, Monte Carlo, Monaco  
(Trans World Radio)

Marjorie Charles, c/o Inst. Linguistico de  
Verano, Apdo. 22067, Mexico 22, D. F. Mexi-  
co (Wycliffe Bible Translators)

Ethel Doner, Port-de-Paix, Haiti, West  
Indies (Unecangelized Fields Mission)

Anna R. Engle, 10 Devenish Court, Devenish  
St., Sunnyside, Pretoria, South Africa (Evan-  
gelical Alliance Mission)

Gulabi McCarty, c/o Rev. Allen S. Buck-  
walter, FEBAI, 7, Commissariat Road, Banga-  
lore 25, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. John Pawelski, San Salvador,  
Zacatecas, Mexico. (Mexican Evangelistic  
Mission)

Lois Raser, San Salvador, Zacatecas, Mexico.  
(Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, Lusaka  
Central Hospital, P. Bag RW.1, Ridgeway,  
Lusaka, Zambia.

Harriet Trautwein, APO 24, San Juanito,  
Chihuahua, Mexico (Mexican Evangelistic  
Mission)

Mr. and Mrs. Carl Wolgemuth, c/o Inst.  
Linguistico de Verano, Apdo. 22067, Mexico  
22, D.F. Mexico. (Wycliffe Bible Translators)



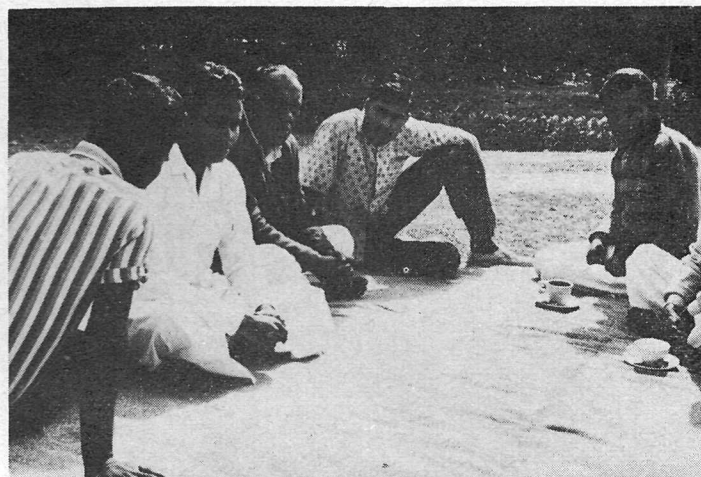
and speaks without a foreign accent. His theme was "The Church—its Message and Mission."

*Retreat*—a safe quiet place, a period of seclusion, of contemplation: Living Gospels (Mark 6:31) says it like this: "Let's get away from the crowds and rest awhile . . ." Together we worshipped, drank tea, played games, studied God's Word, sang and prayed. Such fellowship with one another we need. If the world could say of us, "Look, how they love one another!" we would have no evangelism problem.

In an article, "Fellowship—the Key to Witnessing," in the December, 1967, *His* magazine, Richard Halverson says: "Whatever evangelistic impact the individual Christian has on the world where Christ 'sows' him depends upon his relationship with other Christians . . . One of the greatest stumbling blocks to those outside of the church is the way the Christians treat each other."

We need to exhort and encourage one another, confessing our faults, praying one for the other, bearing one another's burden, esteeming one another better than ourselves—in a *community of experience*.

In our outreach to the community through medicine—in a country whose population increases more than one million per month—there is no dearth of patients. In fact,



Informal fellowship at retreat.

we spread ourselves so thin under the pressure of the so great need that we cannot tell all we meet about Christ in the way we want to. But if we love our fellow Christian and are a member of a Spirit-empowered church, evangelism is a reality, an inescapable by-product. ". . . *ye shall be witnesses . . .*" Acts 1:8.

## Council Meeting Glimpses (Rhodesia)

*Thata Book*

### Caring for old servants of the Church

AT GWAKWE COUNCIL (Mtshabezi) one of the questions concerned the retirement of some of the evangelists.

The Church Executive Committee has sent out two full-time evangelists instead of many with short term assignments. Also missionaries and other church leaders give time to evangelism. The objection was not so much to these evangelists' no longer being given evangelistic assignments, but how were they going to live now that this small income was cut off? Two of these men—Mlobeki Moyo and blind Josiah Ncube—are from this district. They have served the church faithfully for many years; now they are old and poor and truly something must be done for them. It was pointed out, however, that we want that which is best for the cause of evangelism.

It was then decided that Mtshabezi District should start a fund for such needy individuals, to which annual contributions should be made. Rev. Nason Moyo, the Overseer, announced that an offering was to be taken then and there and divided between these two old servants of the Church. The offering along with the promissory pledges amounted to approximately \$65.

We are thankful for this indication of growing maturity and sense of responsibility to the needy of the church.

### Sound judgment from an aged leader

AT WANEZI DISTRICT COUNCIL: "Why doesn't the Church send retired Overseers Kumalo and Dlodlo to America?" was asked.

After some discussion pro and con, old Manhlehle Kumalo himself was asked how he felt about it. The essence of his reply was: "I started on this way when I was fourteen [He was baptized in 1904 by Brother Steigerwald]; now I am past eighty. It is too late. What good would I be to the church here upon my return? It is better for you to collect that money and build a school for your children."

At eighty Kumalo's judgment is still sound and his perception is keen. He is still a blessing to the church. Perhaps he is right, however, that it is too late for him to go to America.

\*\*\*\*\*

It is good to see national church leaders answering questions which at one time would have been directed to the missionary. Missionaries attend and participate in these Councils, but the organization and leadership falls mostly on the shoulders of the Overseers or District Superintendents—all ordained men. We appreciate seeing the local church leaders accepting and carrying more and more responsibility. Continue to pray for these leaders—especially for the Overseers.

## Nicaragua Notes

*Howard and Pearl Wolgemuth*

*Do you have to fear overflow crowds in your church?*

For MOTHER'S DAY, May 12—and our third Anniversary, we did no personal visitation because we feared an overflow crowd—and yet we had no less than 400 present. Gifts were given to 71 mothers. You ladies at home who made and contributed aprons made many mothers really happy.

(Continued on page fourteen)





Side and front view of the newly renovated Life Line Mission.

The dedication of the new Life Line Mission on Sunday afternoon, May 5, was the climax of the efforts of many people and the support of the church at large.

The Mission hall was filled for the dedicatory service which was in charge of Amos Buckwalter, Chairman, Life Line Mission Board of Directors. The dedication message was given by Bishop Arthur M. Climenhaga, bishop of the Pacific Conference. The dedication ritual was in charge of Henry N. Hostetter, Executive Secretary, Brethren in Christ Board for Missions.

Others sharing in the service were Albert Eaton, organist; Mr. and Mrs. Cletus Naylor, pastor of Life Line Chapel; William Lewis, pastor, Grants Pass, Oregon; Mr. and Mrs. Eldon Bert, Upland, California; Harold Paulus, Superintendent of the Life Line Mission; Harold Musser,



Rev. Cletus Naylor, pastor of the Life Line Chapel, leads singing at Service of Dedication.

Treasurer of the Life Line Board of Directors, and B. M. Books who served as overseer for the renovation of the building.

The large four story building has become the new home for the Life Line Mission as a result of the former site being condemned for purpose of urban planning. The present structure has been completely remodeled. It is twice the size of the old building with many improved facilities.

The building was purchased at a cost of \$45,000. With the renovations necessary and the new furnishings the investment in the new location is \$143,000. The third and

# Life Line Mission Dedication

*Norman Mowery*



A view of the Chapel and a part of the audience present for the dedication.

fourth floors of the building are rented for living quarters. A major portion of the cost of the building has been covered by loans. The amortization of this obligation has been set up on a regular schedule. Gifts will be appreciated to reduce the obligation and assist in the regular amortization payments.

## Nicaragua Notes

(Continued from page thirteen)

Rev. Marshall Griffith, acting Nazarene Superintendent, gave the message. His children sang and he himself played an electric organ which he brought with him.

With her nine children present, including a twelve-day-old baby, Mrs. Garache won two prizes—for the largest family and youngest child present. People came from Arrollo, Cuarezma, and Santa Domingo. "My! you have a nice class of people," said our speaker.

This past Sunday back to normal again with 100 in our morning service, four adults and two children came forward to confess Christ publicly. God is working and answering your prayers.

PRAYER MEETINGS have been well attended for the last two weeks, with 42 present. We are contacting around 500 people weekly . . . Since a false group was trying to entice our believers it was necessary to begin doctrine class again. Pray that our believers may love the Truth!

We are looking forward to the coming of Mrs. Naomi Brechbill sometime in August, to associate with us in the work here. Do pray for her as she adjusts to climate, culture, and language problems.



# The Holy Spirit Working at Nagato

Thelma Book

## A BELIEVER AND HIS LABOR PROBLEM

Deeply concerned about social problems, Mr. Nagai of the Shimonoseki group has involved himself almost inextricably with the far leftist group in Japanese labor parties. As a result, he is in real trouble with his company and in danger of losing his job. Yet Mr. Nagai's concern is genuinely Christian. I mean his alarm at certain practices of his company is based on a Christian view of society. And he sees no other labor group trying to tackle these problems. However, he now sees the places where he is compromising the faith. He admitted in conversation that if he had a vital daily experience of the power of the Holy Spirit in his life, he would have the guidance to make his protest in a truly Christian way apart from these entanglements. But in his present spiritual condition, although he truly believes in Jesus Christ and cannot get away from that, he does not have the power in his Christian life to stand up as a Christian against the very wrong policies of his company apart from his communist fellow-workers who protest from a far different base than he, even though in certain issues they protest against the very same abuses.

Please continue to pray for a genuine work of the Holy Spirit in the life of this truly fine person. Everyone of you, if you would meet him, would admire him. He is not in any sense an irresponsible person. In fact, it is because he feels responsible that he is willing even to lose his job (and he is the father of three small children) and to be blacklisted from getting any other work. Are we willing to do as much—for Negro rights in our own country, against pornography, against more and more free use of liquor where tax money is the basis, etc.?

*Just one example of what he is protesting against:* His company requires each employee to come periodically to a meeting addressed by a Buddhist priest. The purpose is to give a religious base for the employer-employee relationships and to strengthen the former's authority. This is all against the constitution of Japan which guarantees freedom of belief and worship and that no one should be coerced into attending religious meetings. However, in the schools, businesses, politics, and daily life of the Japanese, many religious customs from the past are followed without anyone even considering their religious overtones. The average person doesn't object because he holds no contrary beliefs, and the moderate labor groups don't even bother to protest about things like that. But the far left group does. That is why Nagai San has thrown his weight behind them.

He insists that he does not join when they use their power against things he does not approve of; he insists that he will not go along with the use of force. But his testimony as a Christian in his company is completely ruined. It is only his testimony as a communist that can be seen by everyone.

The early church went in the power of the Spirit. You remember what happened when Paul cast out the

evil spirit from the girl who followed them and her masters saw that their hope of gain was gone? And the uproar of the silversmiths in Ephesus?

Are we as Christians much different from Mr. Nagai, when we do not step forward in faith expecting Him to work in power and convince men of truth, righteousness, and faith in Jesus Christ—the basis for any individual crusade against wrong?

## HEALED!

At the Deeper Life Conference, Kubota San went forward to be prayed for—for the healing of his body. Baptized since camp at Hagi, he wants to go to university to further his usefulness in the Lord's service, but he has been afflicted with kidney disease most of his life and needs a healthy body to do college work.

The following Sunday he came to Nagato for church (usually goes to Hagi but wanted to meet Jujiwara San here). At the beginning of the service Doyle asked if anyone had special need for prayer and Kubota San, in what was almost a cry of anguish, said that he believes the Lord will heal him, yet that very morning he had passed blood. We were all moved. Several gathered around, laid hands on him, and prayed. He took the verse from I Peter 2:24 (quoted from Isa. 53), "... by his stripes you are healed" and made it his own ... To be perfectly honest I was almost frightened for him—God *must* heal him; but what if ...

But, oh, how we're rejoicing today! (a week later, I think, Page Ed.) Just at noon as we were concluding communion service, he called from Hagi.

"Hallelujah," was his salutation over the phone.

"What is it?" I asked, almost trembling myself at the exultation his voice carried over the wire.

"I am healed," he continued. "I went to the Doctor"—probably before church—"and he examined me thoroughly and said there is no sign of my kidney disease. I am perfectly healed." And again his voice exulted, "Hallelujah!" With tears and joy I carried the news to the church here. We wait to hear the details of his witness to the doctor. Do pray for this boy. God has His hand upon him.

In retrospect I believe God began the healing after Mandai Sensei prayed for him at the Conference. Perhaps the passing of blood was part of the healing process. I see too that we cannot expect miracles unless we desire them. Kubota San was almost in agony. He wanted to serve God with all of his life ... But he could not go to college unless his body was well enough to do the work. He poured out his heart, "God, more than anything else, I want to be well."

Too often we are satisfied to go along *status quo*, for God is near and precious even so; and we do not earnestly desire anything more from Him—not enough to beseech Him unremittingly as did the widow in Jesus' parable of the Unjust Judge.





Members of the staff: (upper photograph) Mr. and Mrs. Elwood Buckwalter, Jr., and Judy Packer; (lower photograph) Mrs. Katie Tyson with helper.

The Messiah Children's Home is operated by a Board of Trustees composed of nine members elected for three year terms by the General Conference. In February, 1966, the Board appointed Rev. B. E. Thuma as administrator of the Home. This became necessary because of state regulations for "child caring institutions." The Administrator is responsible to the Board, and reviews with the Board matters of general policy for the efficient operation of the Home. In turn, he holds staff meetings to discuss plans and interpret policies to the staff.

Mr. and Mrs. Elwood Buckwalter, from Centre County and Williamsport, have been serving as house parents for

## Staff and Administration



Rev. B. E. Thuma, who serves as administrator of the home.

more than two years. Mrs. Buckwalter, as house mother, maintains a keen interest in each child. Mr. Buckwalter's skill as a carpenter and builder are of great advantage in the building renovation program presently in progress. Miss Judy Packer directs the activities in the laundry. She also does secretarial work for the Home. She was a member of the Marsh Creek congregation, and is a graduate of Lock Haven High School. Mrs. Katie Tyson serves as cook. Mrs. Tyson came to the Home in January, 1965, from the Collegeville area. She is a member of the Perkiomen Valley congregation. Since October, 1967 Miss Esther Doner is providing casework service for our children. She is employed on a part-time basis through a "purchase of service" agreement with the Lancaster Bureau of Children's Services.

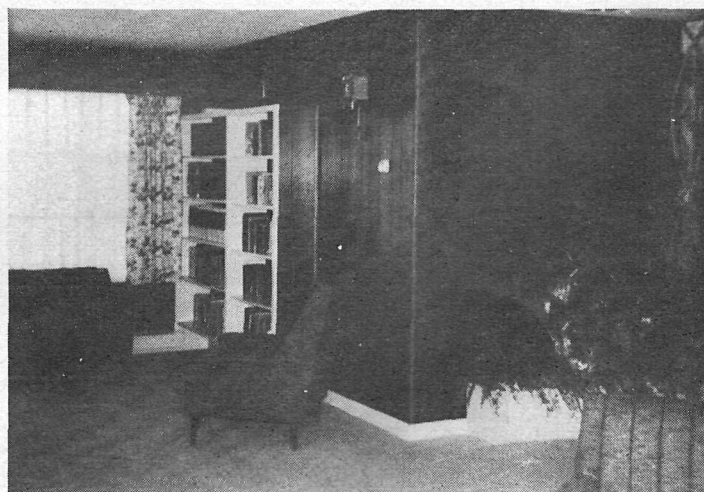
We are thankful for the fine cooperation of this staff, and we are seeking to foster their continued development by providing a program of "in service" training for them.

## Making the Home a Home

A new lounge, which was added to the home in January, 1967, is a great blessing. This room is used for relaxation of both children and staff. It also gives a most appropriate place to entertain guests and friends. The addition of this room of modern design and comfort has done much to soften the institutional aspect making it more homey and inviting.

Along with the improvements to the physical plant we seek to help prepare our children for the future by giving them some household chores. This teaches them responsibility. Washing dishes, rinsing, stacking, and drying them are the kitchen duties. The dining room must be swept and the tables washed after every meal. Some of the girls do their own ironing. Each child is responsible to make his own bed and help clean the bedroom each morning.

Our recreational program includes playground equipment (swings, seesaws, jungle gym, and sliding board), and bicycle hiking, which is enjoyed throughout the summer. Our dog Boots, a fish aquarium, and a hamster add to the enjoyment of the children, and contribute towards a happy home for all.



A view of the panelled lounge which adds a warm and inviting atmosphere to the home.





Earl D. Miller is caught in a typical gesture as he directs the Grantham Oratorio Society. Dr. Ronald R. Sider, who has been appointed director, accompanies at the piano. (see story at right).

#### MESSIAH COLLEGE

##### GRADUATES

Sixty-five students received degrees at the fifty-eighth Commencement held June 3, 1968. This largest graduating class in the history of Messiah College was addressed by Dr. Stuart B. Babbage, president of the Conwell School of Theology at Temple University, speaking on "The Balcony Approach to Life: The Approach from the Road."

##### HONORS

Among the twelve students receiving honors at the commencement exercises were the following Brethren in Christ graduates:

Mary E. Walters, daughter of Reverend and Mrs. LeRoy B. Walters, Grantham, Pennsylvania; Lucille A. Lehman, daughter of Mr. and Mrs. Joseph D. Lehman, York, Pennsylvania; Martha L. Brubaker, daughter of Mr. and Mrs. Menno O. Brubaker, Elizabethtown, Pennsylvania; and Dale R. Bicksler, son of Reverend and Mrs. John Bicksler, Marietta, Pennsylvania—all were graduated *magna cum laude*.

Lois E. Thuma, daughter of Reverend and Mrs. B. E. Thuma, Mount Joy, Pennsylvania; Harriet A. Sider, daughter of Reverend and Mrs. Lewis B. Sider, and Kenneth M. Lenhart, son of Mrs. Violet Lenhart, both of Grantham, Pennsylvania; Carl J. Raser, son of Mr. and Mrs. Jacob L. Raser, Waukegan, Iowa; and Warren L. Hoffman, son of Mr. and Mrs. John Hoffman, Jr., Maytown, Pennsylvania—all were graduated *cum laude*.

##### AWARDS TO STUDENTS

Among those receiving special awards were the following Brethren in Christ students:

Mary E. Walters received the Messiah College-Upland College Alumni Association Award given for outstanding scholarship, leadership, and school loyalty. Mary is the third member of her family to graduate from Messiah College and the third one to receive this award. Martha L. Brubaker received the Messiah College Student Association Citizenship Award given annually to a student for outstanding campus citizenship. Both Miss Walters and Miss Brubaker are seniors.

Other students receiving scholarship awards who distinguished themselves academically as well as in leadership and school loyalty are: Morris Book, son of Mr. and Mrs. Maynard Book, Upland, California; Esther Dourte, daughter of Reverend and Mrs. Eber Dourte, Lancaster, Pennsylvania; Wanda Lehman, daughter of Reverend and Mrs. Walter Lehman, Dearborn Heights, Michigan.

The Mary and Clara Hoffman Scholarship Award was presented to two English majors—Joyce Sollenberger, daughter of Mr. and Mrs. Norman Sollenberger, Chambersburg, Pennsylvania; and Anita Book, daughter of Mr. and Mrs. Chester Book, Pasadena, Calif.

##### ALUMNI HONORED

The Alumni Association also honored three of its members recently. Dr. C. N. Hostetter, Jr., received the Distinguished Alumnus Award in recognition of the outstanding contribution he has made to relief work to needy people

around the world. This presentation was made at the Alumni Banquet on June 1.

The Alumni Association presented the Alumni Appreciation Award to Miss Alma B. Cassel and Dr. Jesse F. Lady, both of Upland, California, at the Alumni Chapter Meeting in Upland. Miss Cassel and Dr. Lady have given many years of outstanding service to Christian education and the church.

##### HARRISBURG INNER-CITY

Thirty Messiah College students have been involved in various facets of Harrisburg Inner-City work during the last term of the college year.

This program, under the direction of a student steering committee, worked with five Harrisburg churches of the inner-city. Dr. Martin Schrag and Dr. E. Morris Sider served as faculty advisors.

Activities included after-school programs, clubs, study hall supervision, coffee house ministry, tutoring, teaching piano, and Christian education. The whole program was an effort to share Christ and His love with those in need, especially those who may be passed by on the other side.

This program is an effort to begin to speak to some of the major evils of our day and to bring Christian witness to bear upon them.

##### ALUMNI TOUR

The date of the Messiah College-Upland College Alumni Association tour to Europe has been re-scheduled for July 7-28, 1969. For further information, inquire at the Alumni Office at Messiah College, Grantham, Pennsylvania.

##### ORATORIO SOCIETY

Dr. Ronald R. Sider, director of the Music Department was appointed director of the Grantham Oratorio Society at a recent meeting of the Board of Directors. He succeeds Professor Earl D. Miller who served as the Society's director for twenty-two years.

Officers elected at the same meeting were Mr. Harvey Miller, president; Miss J. Nedra Schilling, vice president; and Harold Hertzler, treasurer.

The Board also announced that the Society presented a sum of \$1,200 to the Messiah College pipe organ fund.

##### CAMPUS CENTER

President D. Ray Hostetter of Messiah College announced today a gift of \$50,000 from the Vance McCormick Fund, in reporting at the fifty-eighth Commencement the progress of the Campus Center Campaign.

"We are proud," he said, "that this gift of \$50,000 will be toward a named memorial honoring the Eisenhower Family. The College has named the facility the Jacob F. Eisenhower Campus Center, honoring former President Dwight D. Eisenhower's grandfather."

Jacob Frederick Eisenhower, born in 1826, lived for fifty years in Dauphin County, was a minister in the River Brethren Church, and led his band of members across half a continent to settle in Kansas.

In commenting about another memorial to his grandfather, former President Eisenhower said, "There is a monument to his memory on the lawn before his Elizabethtown home, just off the highway. It was dedicated while I was President by my brother Milton. My name is in the center of the plaque. This is a compliment I appreciate, but I think Jacob Eisenhower's worth rests on his deeds, on the family he raised, and on the spiritual heritage he left them, rather than on his grandson."



## THE CHURCH (Continued from page four)

ice. We will need to encourage them by prayer and financial aid to seek adequate training for such a time as this. Our church colleges should have a continuing responsibility in training our youth for sacrificial service. Pastors who give themselves to their calling must, as much as possible, be free from financial stress and strain by receiving adequate support.

In a few short years, perhaps by 1970, we are told that fifty per cent of the population of the United States will be under twenty-six years of age. The church must find new ways of capturing the vast potential of our youth. Much is being done such as Summer Service sponsored by the Commission on Youth, and the various other service opportunities through the Mennonite Central Committee. We will need to assimilate more young people into positions of leadership on the local and conference levels. At the other end of the spectrum is an ever-enlarging group of senior citizens, whose vast experiences, seasoned judgments, and intercessory capacity must be utilized. The Bible assures us that "they shall bring forth fruit in old age."

The church finds itself today in a world of racial tensions, violence, rebellion, and poverty. We should seek to consistently apply the biblical principle of overcoming evil with good in the midst of this chaos. We have been fearful of the Social Gospel, and this fear is justifiable. But we must never overlook the fact that the Gospel has social implications which cannot be neglected or denied. The love of God shed abroad in a man's heart by the Holy Ghost is likely to bring him into very close proximity to his needy neighbor. The sharing of men's burdens should be without thought of prestige, applause, or compensation.

Let us come in closing to a major concern for the future. The Brethren in Christ Church needs strong, active and productive local congregations almost more than anything else aforementioned. The theme for this Conference Year is "Christian Nurture." We must ever keep in mind that our resurrected, ascended, and reigning Lord gave gifts to men. "He appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the body of

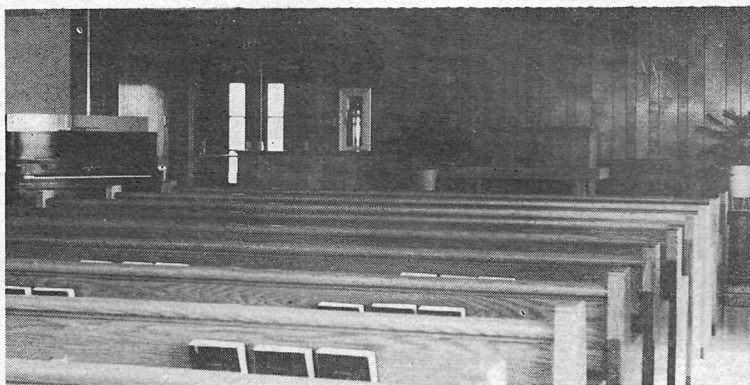
Christ. And so we all shall come together to that oneness in our faith and in our knowledge of the Son of God; we shall become mature men, reaching the very height of Christ's full stature . . . By speaking the truth in a spirit of love, we must grow up in every way to Christ, who is our Head. Under His control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love." We should continue our Pietistic emphasis on personal experience, but we must seek to recapture the Anabaptist concept of the Church as a community of believers. For there is no such thing as an independent Christian! We must maintain the rhythm of nurture and evangelism if we are to fulfill our unique ministry in the Church of Jesus Christ. Since the doctrines of the Church represent an unusual synthesis, it is difficult to find nurture materials. A word of commendation should be given to the Commission on Christian Education Literature for their present effort to produce a quarter of lesson materials for teaching purposes. It is hoped that in the days to come, more materials will be written for the purpose of Christian nurture.

Coming back once more to the Iona Community, in this General Conference we are gathered for the purpose of sharing our experiences, enjoying the fellowship, building one another up in the faith, and charting our course for the uncertain days ahead of us. In a few short days we will bid farewell and be scattered to the many areas of the world represented by this conference body. This rhythm of gathering and scattering will continue in miniature in our local congregations. Hopefully, we will gather each week for fellowship, instruction and nurture and scatter to be the church throbbing with the evangelistic compassion of our Lord Jesus Christ.

O Lord Jesus, convince us by Thy Spirit, thrill us by Thy Divine compassion, drown our selfishness in Thy invading love, and cleanse us by Thy precious blood. Lay on us the burden of the world's suffering and drive us forward with Apostolic fervor until Thy return. Amen.

## CHURCH NEWS

### ALLEGHENY CONFERENCE



One mile east of Lewisberry, Pennsylvania, along Route 382 is located the new Redland Valley Brethren in Christ Church. The dedication of this church on April 7, 1968 was the fulfillment of a dream by the congregation in 1959 when the building fund was established. It also is a significant date in the history of the congregation which had its origin in 1945 when a work was started in a small brick church located on the side of Moore's Mountain. The Church known as Moore's was served by Kenneth B. Hoover, Mark B. Wolgemuth, Ronald Lofthouse, prior to the ministry of the

### Redland Valley Dedication



present pastor, Jay E. Sisco.

The dedicatory sermon was preached by Bishop Henry A. Ginder. The ritual conducted by Bishop Charlie B. Byers. Among others sharing in the services of the day were former pastor, K. B. Hoover, and Guy Van Dyke, who had shared in the first evangelistic services at Moores.

The new structure is basically the Christian Education unit with a chapel equipped to seat 125. The attendance is in the 90's which is a marked increase over the former location.



The Carlisle, Pa., Men's Fellowship had an unusual meeting on June 15. The meeting included the Boys' Brigade leaders and consisted of a canoe trip, steak fry, and campfire.

Miss Ruth Hunt was guest speaker, June 23, for the Bible Class of the Carlisle Congregation. She spoke on "Training Missionaries and Christian Workers for Effective Witness."

Mr. Elwyn Carey, a Rochester, N. Y. high school student, presented the gospel through magic in the Children's Day services at Clarence Center, New York, on June 9. Mr. Carey writes a column for *Venture* magazine the Christian Service Brigade magazine for boys, entitled "Up My Sleeve." He has published a book entitled "Messages In Magic."

Fairview Brethren in Christ Church, Waynesboro, Pa., had as their guest speaker June 9, the Rev. Albert S. Taylor. Rev. Taylor is currently founder and director of Ashurst Manor Bible Conference.

Taken from the Broadcaster of the Five Forks Church, Waynesboro, Pa.: "An old timer is one who can remember when a baby sitter was called mother."

The Grantham Church has opened a branch Sunday school in Williams Grove Park, June 9.

The new parsonage of the Grantham Congregation was dedicated June 9 with Brother Jacob G. Kuhns, chairman of the Church Board, presiding.

On Sunday, June 23, Miss June Sauder related to the Mount Rock Congregation her experiences in relief work in Viet Nam. She recounted her experiences of being in hiding for 8 days with 5 other workers during the Viet Cong attacks.

The Mountain Chapel Congregation near Breezewood, Pa., moved from their old church into the Christian Education section of their building on May 26. Norris Bouch is the pastor.

A service of dedication for the new pews and carpeting was held by the Sherman's Valley Church, Hopewell, Pa., on Saturday evening, May 25. This service was held in conjunction with the Spring Hymn Sing.

The Saxton Congregation, Pa., dedicated a new study for the pastor, Sunday afternoon, May 26.

#### ATLANTIC CONFERENCE

On Sunday evening, June 16, Rev. and Mrs. James Cober, recently returned from India for a short furlough, presented to the Bellevue Park Congregation, Harrisburg, Pa., the SPIC (Scholarship Program for Indian Children) program at Barjora School in India. This is the project for the Bellevue Park Vacation Bible School.

A Family Life Conference was held at the Fairland Brethren in Christ Church, the evening of May 19th with Dr. Howard Landis of Messiah College; Dr. Robert Smith, Lititz, Pa.; and Rev. Lane Hostetter, Harrisburg, Pa., as the speakers.

From the Manor congregation, Pa.: "We thank the Lord for the offering for the Board for Missions of \$5,912.17, bringing the total for the year to \$8,961.75."

Mr. Charles Hoeflich brought the evening message at the Souderton Brethren in Christ Church, June 9th, on the topic "Non-resistance in a Nuclear Age." Mr. Hoeflich is a local banker and attends the Mennonite Church.

#### CANADIAN CONFERENCE

The Wainfleet Christ's Crusaders held a car wash as a means to purchase Hygiene Kits for Vietnam.

Nine members were received into the fellowship of the Wainfleet Congregation on June 2.

Emerson Mudenda of Livingstone, Zambia, who is now a student at Illinois State University, worshipped with the Falls View Congregation during the Easter Vacation.

The Falls View Christ's Crusaders held a Spaghetti Supper to raise funds towards the erection of a steeple for the new addition to the church.

From the Lamplighter, Sherkston, Ontario: "He may have a greasy hat and his trousers may be patched and shiny, but if his children have their noses flattened against the window pane a half hour before he is due home for supper, you can trust him with anything that you have."

#### CENTRAL CONFERENCE

The Valley Chapel Quiz Team won the Central Conference playoffs on June 8. They will represent their Conference in the finals at the General Conference, July 3-7.

June 30 was the occasion of a farewell service at the Pleasant Hill, Ohio, Congregation for the Jesse L. Heise family. Dr. Heise and his family will be leaving for one year of Voluntary Service in Zambia.

Christian Union Church, Garrett, Indiana, reports the election of Ralph and Joanna Hoke as the new deacon. Brother and Sister Walter Davidson resigned at the end of their term after serving for a period of 25 years in the office of deacon.

On June 23, 1968, the Nappanee Brethren in Christ young people presented the drama "The Circle Beyond Fear."

#### MIDWEST CONFERENCE

From the Mountain View Bulletin, Colorado Springs: "The Layman doesn't do something for the church. He IS the church." Keith D. Ulery serves as pastor.

#### PACIFIC CONFERENCE

From the Upland Church: Elmer Martens will study this summer in Palestine. The Wendell Harmon family will be traveling in Europe next year. Excerpt from VBS Adult Class at Upland: "Dead Men Do Tell Tales"—studies in Biblical Archaeology." Teacher C. R. Heisey

### Births

FLEWELLING—Jacqueline Dawn, born May 21, 1968 to Mr. and Mrs. Carl Flewelling, Souderton congregation, Pa.

HAWBAKER—Joel David, born May 9, 1968, to Mr. and Mrs. David Hawbaker, Chambersburg congregation, Penna.

JACKSON—Douglas James, born April 27, 1968, to Mr. and Mrs. James Jackson, Wainfleet congregation, Canada.

KUHN—Sherrie Elaine, born May 21, 1968, to Dr. and Mrs. John Kuhn, Fairland congregation, Cleona, Penna.

LONGENECKER—Dale Mark, born June 6, 1968, to Mr. and Mrs. Vernon Longenecker, Abilene, Kansas, Zion congregation.

MUSSER—Brian Jay, born May 17, 1968, to Mr. and Mrs. Joseph Musser, Air Hill congregation, Newburg, Penna.

MYERS—Philip Dean, born April 26, 1968, to Mr. and Mrs. Philip Dean Myers, Souderton congregation, Penna.

SIDER—Jennie Beth, born February 17, 1968, to Rev. and Mrs. John Sider, Madhipura Christian Hospital, Purnea District, Bihar, India.

WERT—Brian Lee, born June 5, 1968, to Mr. and Mrs. Sherle L. Wert, Big Valley congregation, Belleville, Pa.

ZIMMERMAN — Marlene Joy, born June 2, 1968, to Mr. and Mrs. Allan Zimmerman, Big Valley congregation, Penna.

### Weddings

EBERSOLE-STOUFFER — Miss Helen Cairn Stouffer, daughter of Mr. and Mrs. Kenneth F. Stouffer, Fort Erie, Ontario became the bride of Kenneth Roy Ebersole, son of Mr. and Mrs. Stanley R. Ebersole, Ridgeway, Ontario, May 17, 1968. The ceremony was performed in the St. Andrews Knox Presbyterian Church, Fort Erie, Ont. by Rev. E. C. McLarnon.

HUTCHESON-FARE—Mrs. Elsie Fare of Niagara Falls, Ontario, became the bride of Mr. Donald Hutcheson on April 27, 1968, in the Falls View Church with Pastor Ross Nigh officiating.

LEHMAN-LEHMAN—Miss Betty Arlene Lehman, daughter of Mr. and Mrs. Arthur Lehman, Chambersburg, Penna., became the bride of Mr. John D. Lehman, son of Mr. John M. Lehman, Bridgeport, Connecticut April 21, 1968, in the Chambersburg Brethren in Christ Church. Pastor Charles W. Rife officiated.

MITCHEM-SHUNK—Miss Suzanne Shunk became the bride of Mr. Theodore Mitchem June 1, 1968, in the Carlisle Brethren in Christ Church, Carlisle, Pa. The ceremony was performed by the pastor, Rev. Walter Winger.

STOLZE-FALK—Miss Beth Falk, daughter of Rev. and Mrs. Leonard Falk, Sellersville, Pa., became the bride of John Stolze, son of Mrs. Helen Stolze, Sellersville, Penna. The ceremony was performed in the Souderton Brethren in Christ Church with Rev. Leonard Falk, father of the bride officiating.

### Obituaries

DEVEREAUX—Lewis C. Devereaux, born July 15, 1885 in Colon, Panama, passed away June 2, 1968. For the past several years he was a resident in the Fairland district and attended the Brethren in Christ Church.

His funeral, in charge of Rev. David E. Climenhaga, was held in the Taylor Funeral Home, Lebanon, Pa., with interment in the Grand View Memorial Park, Annville, Penna. He is survived by one daughter and one son, two grandchildren and one brother and one sister.

SHAFFER—Gary Shafer was born May 30, 1948, in Dowagiac, Michigan, died May 27, 1968, in Vietnam. Besides his parents he is survived by a brother and sister, all of Jacksonville, Florida. He was a member of the Bethel Community Church, Cassopolis, Michigan. In 1964 he returned from Florida and made his home with his aunt and uncle in Cassopolis.

A memorial service was held June 9 at Bethel Community Church with Rev. Glen Ressler in charge.



## News Items

### Robert Miller Appointed Director of Vietnam Christian Service

Robert W. Miller has been appointed executive director for Vietnam Christian Service, a cooperative protestant relief effort sponsored by Church World Service, Lutheran World Relief and the Mennonite Central Committee. He will begin his assignment around September 1, 1968.

### VNCS Evacuate Gia Dinh Area of Saigon

MCC reports that the fighting in suburban areas of Saigon during the past few weeks has caused more destruction than the Tet offensive. There have been more civilian casualties and more homes destroyed this time in spite of the fact that they have received less publicity than the Tet victims.

### Kennedy's Shooting Is Symbolic

MONTREAT, N. C., June 5, 1968—Evangelist Billy Graham said today at his Montreat, North Carolina, home that the shooting of Sen. Robert F. Kennedy in California "is symbolic of what is happening throughout the country and much of the world."

Dr. Graham added that "the ugly tide of crime and violence is spreading throughout the world and unless trends can be reversed, we are on our way to anarchy and probably dictatorship."

### WCC Leader Calls for New Commitment to Civil Order

On learning of the attempt to take the life of Senator Robert F. Kennedy, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, stated:

"I cannot speak on the attempted assassination of Robert F. Kennedy as general secretary of the World Council of Churches. I must speak as an American citizen full of shame and confusion.

"Assassination has always been the antithesis of civilization. But recurring assassinations in the United States of the strongest proponents, both white and black, of an integrated culture and society, demand from all parts of American society a new beginning of, and a new commitment to, civil justice and civil order.

"The United States, by its increasing reliance on violence to solve human problems, has been progressively losing its moral position among the nations.

### 67 Per Cent—Religion on the Wane

More people every day are coming to believe that religion is losing its influence on American life, according to the Gallup Poll which finds 67 per cent of Americans holding this opinion today.

In 1957, only 14 per cent of all persons polled thought religion was losing ground in U. S. society. The current figure is nearly five times as great.

The poll showed that younger adults, 21 to 29, are more inclined to be pessimistic than older persons. Fewer Roman Catholics than Protestants think religion is losing its influence.

### Home Bible Classes Rate High

The vast majority of more than 1,400 pastors expressed keen interest in the ministry of home Bible classes when they replied to a questionnaire by Scripture Press Foundation.

Four out of five pastors questioned reported their churches now sponsor or encourage neighborhood Bible studies or would like to do so.

### Warner Sallman Famed for "Head of Christ" Dead at 76

Warner Sallman, famed for his paintings on

religious subjects, died in Chicago at the age of 76.

He was most renowned for the "Head of Christ." Since it was painted in 1926 more than 100 million copies of the work have been distributed.

### Czech Communists Promise Full Freedom of Religion

There will be no future persecution of religion in Czechoslovakia and the Communist Party is determined to correct past mistakes in Church-state relations, a spokesman for the Communist Party said in Prague.

He spoke at the end of a week-long congress of the Czechoslovak Communist Party dedicated to working out a program of sweeping reforms.

### Joe Blinco Dies of Cancer at 56

The Rev. Joseph Dryden Blinco, for two years director of the Forest Home Christian Conference Center, died at Loma Linda University Hospital in a coma at 4 a.m. Sunday morning, June 9.

Ten months earlier on Aug. 29, 1967 he had undergone surgery to remove a brain tumor and was under treatment when he went home to be with his Lord.

"Joe" was formerly a Methodist pastor in Great Britain before serving 11 years with the Billy Graham Evangelistic Association.

### Death Takes Victor Cory, Scripture Press Founder

Victor Cory, founder and chairman of one of the largest independent publishing houses for educational church materials, died in Wheaton, Ill., June 2, at 74 following a heart attack.

The head of Scripture Press Publications founded the organization in 1934 after serving with Tabernacle Publishing and Moody Colportage companies in Chicago.

Named as Acting President of Scripture Press is Wilfred Frykman who joined the company 12 years ago.

### Muslim Mail Exceeds Christian Response to Broadcast

A "tremendous increase" in mail from Muslims in North Africa has exceeded mail from Eastern Christians for the first time in the history of the Back to God Hour.

### 1930 Social Doctrines Blamed For Today's "Generation Gap"

Social doctrines developed in the 1930's which have become a part of the establishment today were blamed for the current generational conflict in the United States.

Dr. James A. Perkins, president of Cornell University, speaking at the 123rd annual commencement of the University of Notre Dame, cited two sources of frustration for today's reformer—the old social doctrines of consensus and administrative neutrality.

### Southern Baptist Debate Issues, Take Action At 111th Convention

More than 15,000 messengers of the Southern Baptist Convention met for five days in Houston at the denomination's 111th con-

vention in its 123-year history to announce policies and resolve controversies in a family 11 million strong.

W. A. Criswell, 59-year-old minister of the huge First Baptist Church of Dallas, was elected denominational president on the first ballot, succeeding H. Franklin Paschall of Nashville.

Southern Baptists voted by a large majority to call the denomination to far-reaching efforts to help the nation through its racial crisis and to "secure for every person equality of human and legal rights." The action marked a sharp turn in policy regarding social concerns.

### Rabbi Would Change Bar Mitzvah Age to 18

LOS ANGELES (EP)—A Jewish author has called for a change in the age of young boys entering manhood at Bar Mitzvah ceremonies, moving it from 13 years to 18 years.

### Football Great Bill Glass Closes Successful Evangelistic Campaign

TUSCALOOSA, Alabama (EP)—A notable spiritual awakening was recorded here in the wake of an eight-day evangelistic crusade by the Cleveland Brown's Bill Glass.

An average of 5,000 people came nightly to the spacious Memorial Coliseum of the University of Alabama. Christianity became a natural subject of conversation in the West Alabama city, observers said, and Dr. C. C. Randal, pastor of one of the largest churches in the state, said he considers Bill Glass "America's most promising evangelist."

Said another: "In Tuscaloosa, people were no longer ashamed to mention the name of Jesus after hearing the six-foot, six-inch 265-pound football star tell of his own faith."

### Social Scientists Probe Causes for Violence in American Life

NEW YORK (EP)—Female dominance and the exploitation of violence were two factors cited by social scientists here, following the shooting of Sen. Robert F. Kennedy, to explain the violence that plagues American life.

Dr. Henry Elkin, a New York City psychoanalyst who was recently named professor of psychology at Duquesne University in Pittsburgh, said, "you always have violence when you have a matriarchal society."

"The prevalence of momism in American society, women teachers in the grade schools, the authority of the mother in the home, and co-educational schools where the boy must compete against a girl in an environment dominated by women, all of these," he said, "create problems of identity for the young male."

"In a world in which women are the authority figures at home and in the school," he continued, "where boys must kowtow to the women, there develops a tremendous latent violence in the male."

### 1,000th Graduate Leaves Fuller Seminary

The 19th annual commencement exercises for Fuller Theological Seminary, Pasadena, Calif., produced the 1,000th graduate of the school founded in 1947 by Charles E. Fuller and Harold J. Ockenga.